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the discovery of tentative processes, or even of mistaken judgments, vitiate the large aim and spirit of the writer. Even if every detail had to suffer revision in the light of fuller knowledge, the author's words would still remain true, quite as true and valid as any postulate of thought, that the world "is intelligible only as a process of thought. We only make a needless riddle of natural law if we say evolution moves evidently toward an end, and with increasing determination ; yet it has no end-result as a goal. Nature going on always without reason would be forever something inexplicable to reason. We have acquired reason ; we turn and look back, and evolution seems rational. 'I know'—so man's self-consciousness finds its supreme expression in the absolute certainty of the Son of man—'whence I came and whither I go.'"

FREDERIC E. DEWHURST.

CHICAGO, ILL.

EATING THE BREAD OF LIFE: A Study of John vi. 30 ff., and its Relation to the Lord's Supper. By WERNER H. K. SOAMES. London: Stock, 1901. Pp. viii + 197. 2s. 6d., *net*.

THE AGAPÉ AND THE EUCHARIST, IN THE EARLY CHURCH: Studies in the History of the Christian Love-Feasts. By J. F. KEATING. London: Methuen, 1901. Pp. xx + 201. 3s. 6d.

MR. SOAMES resurveys those passages of the New Testament commonly supposed to refer to the Lord's Supper, as well as the words of institution themselves, his object being to restate the doctrine in such form that all Christians may unite upon it. Part I is a minute exegesis and interpretation of John 6:32-58. It concludes that the passage is a harmonious whole, and its language is largely figurative ; that "to eat the bread of life" is an entirely figurative expression meaning only to have faith in the living Christ. So also "eating the flesh of the Son of man and drinking his blood" must be understood figuratively and spiritually, not literally nor materially. Such eating and drinking is not to put something into the belly, but to get everlasting life. In Part II the words of institution are examined. Bread, body, fruit of the vine, blood, are declared to be used here in a strictly material sense. The copula is found to be an expression neither of identity nor of definition, but rather of "exact equivalence" (as a shilling is—is the exact equivalent of—twelve pence). This exegesis will be unsatisfactory to all Roman Catholics and to most Protestants, and indeed the work is not likely to please either those who hold sacerdotal views

or those who find no mistakes in the theology of the Reformation, though it is receiving favorable comment in several English religious periodicals.

The author appears quite unconscious of the critical problems of the fourth gospel, and of the probability that John 6:32-58 is but a spiritual recast of the liturgical formula of the eucharist already in use in the church for years before that gospel was written.

Dr. Keating recognizes the agapé as "the eternal enigma of history," but endeavors to bring together, in his introduction, such illustrative sources as are available in heathen and Jewish literature as to the conditions out of which agapé and eucharist emerge; to pass under review, in chap. 1, the references and allusions to the agapé in the New Testament; and, in the remaining chapters, to deal with the practices of the second and succeeding centuries, with references to the Fathers and comparison of the extant ordinances on the subject, especially the church order, or Egyptian canons, and the canons of Hippolytus.

C. P. COFFIN.

CHICAGO, ILL.

THE CHURCH'S ONE FOUNDATION. Christ and Recent Criticism, By W. ROBERTSON NICOLL. New York: Armstrong, 1901. Pp. 227. \$1.25.

DR. ROBERTSON NICOLL, editor of that most influential of British religious papers, the *British Weekly*, has gathered in this little volume ten articles originally appearing as editorials in that journal. They have all the excellences and defects of newspaper writing—hard hitting at the center of the question, minor issues being brushed aside, clear, vigorous presentation of the argument, not infrequent overstatement of positions taken, and an absence of balance and precision. The book is intended to reassure the somewhat alarmed Christian in view of recent critical investigations into the New Testament and the presentation of these results in the *Encyclopædia Biblica*. Confidence is restored in two ways: by a positive argument for the supernatural and the miraculous, and by a negative polemic against "critics," "critical" methods, and the results of "criticism" in the New Testament field. The latter endeavor, which has received and, doubtless, will receive the most attention and commendation from many, is inconclusive and unwise. It is inconclusive, because it bases its rejection of critical results on something else than their examination and refutation in the